The Evangelical Alliance Quarterly.

No. 5. JULY 2, 1900.

Editorial Notes.

The Council has recently advanced monies needed for the carrying on of the Gospel work at the Salle Evangelique at the Paris Exhibition. The Council hopes that friends and members will be ready to help with special contributions for this purpose. Letters may be addressed to the Secretary, 7, Adam Street, Strand.

THE *British Weekly*, looking forward to the Free Church United Mission in 1901, says: "Preachers of the present day should learn from the late Bishop Ryle how to appeal to the unsaved, how to plead for instant decision. So far as our experience goes, Evangelical preachers in the Free Churches have practically ceased to pray for the unconverted or to plead with them. There are many exceptions, no doubt, but for five years at least we have not met with one. This is a terrible thing to say. Every preacher has in his congregation young souls on the very threshold of the Kingdom. In one solemn, kindling moment of the day of Christ's power they might be His for ever, but the sermon dribbles away in a neat epigram or an eloquent peroration, and opportunities are being fatally lost." These words are deeply important to all who love the Gospel. It will be sad indeed if the Mission of 1901 is entered upon in any spirit that is not earnestly and truly zealous for the salvation of souls.

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The most significant gathering in the history of the world has been held in New York since our last issue. Great attention was given to the meetings by the American Press. President M'Kinley and ex-President Harrison were present. Five hundred churches of the city held services in connection with the conference. A new argument for missions was found at "the Business Men's Meeting," by one who affirmed that it was not the fact that in every case "trade follows the flag," but always true that "trade follows the missionary." The needs of the heathen world could not be more strongly expressed than in the paper written by Mrs. Bishop on the "Degradation of Womanhood." She pictured in lurid colours the position of heathen and Mohammedan women as children, married women, and in old age. Representatives of British missionary societies were well to the fore at the meetings, and their reception by the audiences as well as by the other foreign delegates was most cordial. The value of such a conference consists not only in the interest which is aroused in the great subject of the evangelisation of the world, but in the comparison of the methods adopted by each society and of the results obtained.

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One of the most interesting subjects discussed was that of the "Comity of Missions and Co-operation in the Mission Field." The very Conference itself was an Evangelical Alliance for the time being, and gives hope that the marked lines of division found between Christians of different denominations in England are not found among missionaries abroad. Friends of our Alliance may indeed say that this great

conference is one of the many fruits of the fifty years' labour of our society. The rule that should be observed by all who work in the foreign field is that there should be no interference and no competition in the *districts* where the agents of each society are at work; while in new territories there should be an amicable division of work. Conferences amongst missionaries of different societies should be frequent, when all matters liable to lead to misunderstanding might be frankly and fully considered. Concessions must not involve surrender of truth conscientiously held. The work of comity is to discover a *modus vivendi* when convictions are divergent.

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Lord Halifax and the E.C.U. have now without further disguise declared their determination to defy all authority. It has long been the boast of these extremists that they disdain to obey the law as administered by the Ecclesiastical Courts. But it was hoped that the same reasons which had prompted the Ritualists to defy the properly constituted Courts of Law would have operated in their minds to induce submission to the express declarations of the two archbishops. However, this tribunal also is to be met by defiance. And thus we have the strange spectacle of men who claim to belong to the Established State Church banding themselves together in rebellion against all the established law and authority both of that State and Church. We are glad to see that the old High Church party as represented by the Regius Professor at Oxford is separating itself from the lawlessness of the E.C.U., and we have reason to hope that upon the basis that law and authority must be obeyed, it may be possible to combine all Christian Churches and all the shades of thought therein into one front against the E.C.U. rebellion. The Roman doctrine of Transubstantiation as contained in the resolution approved by the E.C.U. was long ago declared by the State to be a mischievous error repugnant to the words of Holy Writ.

CHRISTIAN SCHOOLS OF THE NETHERLANDS.

By Count Van Bylandt.

One of the most remarkable features of religious life in the kingdom of the Netherlands is the zeal put forth for the establishment and maintenance of elementary schools founded on strictly Christian principles. When in 1806 the schools were organised by State laws, the Protestant character they were allowed to retain was but faint. For Liberalism and Roman Catholicism, however, even this little show of Protestantism was too much, and the law passed in 1857 forbade any religious teaching whatever. By this means the public schools were entirely cut off from Christian profession and real Christianity. Earnest Christians were convinced that free schools, independent of the State, in which "the fear of the Lord was recognised as the beginning of knowledge," must be founded. At first it was only at the cost of infinite trouble that the foundation of such schools could be brought about, as the local authorities had almost unlimited power to prevent their erection. By and by, however, not only did the number of schools increase, but associations were formed with a view to afford pecnniary and spiritual aid to the newly erected schools. The first of these, "Vereeniging voor Christelyk Nationael Onderwys," was founded in 1860, and affords its support to 157 schools. In 1868 the "Vereeniging voor Gereformeerd School Onderwys" followed, supporting 28 schools belonging to the Free Church; and in 1890 the "Vereeniging voor Christelyk Volks Onderwys" was founded in connection with the Netherland Reformed Church. In all there are at present 634 free Protestant Christian schools in the country, commonly called "Schools with the Bible." About 100,000 children visit them. Ever since 1890 these schools have received a contribution from the State. The Roman Catholic Church has erected some 703 private schools.

"FAITHFUL UNTO DEATH."

A Life Sketch of Anna Thekla von Weling.

BY THE EDITOR.

THE train from Arnstadt winds lazily through the valley and skirts the lower slopes of the great forests of black pine. We cross the bridge over the Schwarza stream, and, in twenty-eight hours from London, reach Blankenburg. Here is the scene of Anna von Weling's last work on earth, and even as we who have gathered from far and near walk together to the open grave, that mother earth which is to receive the precious body bears on her bosom a glorious profusion of spring flowers—countless promises of resurrection joy. And in our sorrow we rejoice, for we sorrow not as others who have no hope.

Anna Thekla von Weling always looked young, and the fact that she was 63 years of age when she fell asleep on May 22, 1900, will be a surprise to many friends. Through a rift among the dark clouds the sunshine fell upon her face and remained upon her, and so she walked as seeing Him who is invisible. Active in body, quick in thought, ready in wise word and loving deed, she continued up to the last God's agent in supervising all the management of the many evangelistic and other spiritual agencies commenced through her. She loved, and love was on all sides rendered unto her again. Delicately moulded in body and in temperament, her holy personality attracted all whom she met, and the graces of the spirit of God adorned and exalted but never hid the graces of the perfect woman.

Her father was a well-known officer in the German Army—her mother a Scotch lady. Anna was born at Neuwied on March 21, 1837. When a child of three years her father died, and to her mother the little girl owed her first training in the love of God's Word and in the right observance of the Sabbath. She was a constant attendant at the Moravian Church in Neuwied, and was confirmed there. The present Queen of Roumania was then a girl at the Neuwied Schloss, and Anna was selected to be her playmate. In 1857 her mother, Frau von Weling was chosen to accompany the young bride of the Crown Prince of Sweden to that country, and during her absence Anna lived at the Neuwied Schloss. Shortly both mother and daughter were appointed by the Queen of Hanover to be respectively lady-in-waiting and companion to her niece the Princess of Altenburg, widow of the Prince of Sweden, brother to the present king. They lived with their charge in the castle of the King and Queen of Hanover. A year's holiday was then spent in Scotland with the mother's relations, and here Anna had her first opportunity of observing parish work of all kinds. It was during this visit also that she listened frequently to the preaching of Reginald Radcliffe, and by God's grace was led into a definite acceptance of Christ by faith and a definite consecration of herself to His service, and doubtless it was partly due to her earnest solicitations that that eminent evangelist subsequently visited and preached the gospel in Germany. In 1860 Anna with her mother settled in Bonn. She soon began to work out for the benefit of others the salvation which she had received. She visited from house to house. She adopted two boys and educated them, and both became evangelists. In order to earn money for carrying on this and other Christian work, she began her literary work. She wrote under the name of Hans Tharau, and published several stories embodying in them her own Christian experience. In one of her works, entitled *The Student's Companion*, she demonstrated

the folly of the unbelieving attitude of many professed teachers of religion. Her money returns were small and the work arduous and wearying, yet she continued steadily driving her pen, rising at 6 a.m. and working till midnight. Then just at the time of her mother's death in 1870 the Franco-German War broke out. She was now quite alone, and when the wounded began to pass in from the seat of war she gave up all her time and all her strength to nurse the sufferers. Thus she continued bearing glad tidings of peace and love to many a stricken one. At length when the conflict was over she was decorated with the war medal by the Empress of Germany. Then for one winter she moved to Florence. On her arrival she at once joined herself to Signor Commandi and commenced a Sunday-school class. She visited children and parents in their own homes, and a great blessing rested upon her labours. During this winter she made great advances in her own Christian life. She learned more of what full consecration meant—Holiness by Faith and the Higher Christian Life. In a word, she learned

FRAULEIN VON WELING. REV. F. B. MEYER. DR. BAEDEKER.

to "Have faith in God," *i.e.*, to rely upon the faithfulness of God. From this time her work took that deeper tone which characterised her life ever since.

In this mind she returned to Germany. She heard that at Branderoda diphtheria was raging amongst the children. She therefore went there, lived amongst the sick, and nursed the children night and day. She greatly endeared herself to the villagers, and learned their necessities. They needed some place where the children could be placed in safe-keeping while the mothers were out in the fields gaining their livelihood. Anna therefore determined to open an infants' school. Going forward in faith, she signed a contract for the purchase of the ground, and built a schoolroom, with a room for the mistress and two small rooms for herself. At first she received sympathy and promises of help from the pastor, landowners, and the village authorities. Soon, however, feelings of jealousy and bitterness sprang up, and opposition began on all sides. She was accused of *Hausfriedensbruch* — of fighting against the law, and was on more than one occasion brought before the Court and sentenced to fine or imprisonment. On appealing to the High Court in Berlin redress was several times granted. At length her Christian friends strongly advised her to work elsewhere, and she accordingly moved to Naumberg, where she carried on work of a similar character and where she received much real appreciation and help.

Blankenburg in Thuringia.

RUINS OF GREIFENSTEIN. LUTHERAN ALLIANCE GOSPEL
ALLIANCE HOUSES. STATE CHURCH. HOUSE. HALL.

At every step God was guiding her. He now called her to Blankenburg. The owner of a most suitable house on the slope of that hill which is still crowned with the ruins of the castle of Greifenstein, wrote to her saying that he was obliged to leave, and would sell it cheaply if bought for charitable purposes. Fraülein von Weling bought the house, and in 1886 began her work in Blankenburg by

papering the walls with her own hands. Then, opening all the windows of the dining-room, she sang praises to God. The Thüringian people, loving sweet singing, came to listen and drew closer, and in this manner God brought the people together. She taught them out of His Word and preached the glad tidings to them, and visited from house to house. The enemy of souls, ever active, soon stirred up a bitter opposition. Much persecution followed, but Anna, standing alone, rested in her God. One night some scoffers painted on the outside wall of the house the words, "*Here live the children of God.*" The devil overreached himself, for the words remained for a witness and drew others who were hungry in spirit. In the autumn of the same year Anna called together a conference of believers—only eight attended. The year following more came. Dr. Baedeker, of the Council of THE EVANGELICAL ALLIANCE in London, was associated with her, and from the commencement the whole work was carried out according to the basis and the principles of the Evangelical Alliance. In 1886 the Sunday school was started, which soon gathered over five hundred scholars. In 1889 the second house was built. About this time a great revival took place in the adjoining village. Seventy people came to the August Conference, and the State authorities forbad the children to come to the Sunday school. In the same year the Allianzblatt was started, and the first step was taken towards the evangelisation of the Thüringian forests by the despatch of evangelists and the opening of mission rooms. In 1891 a new gospel work was commenced among the Italians. In 1893 the third house was built, and a second paper, *Fur Dich* (For Thee) was commenced. In 1895 Pastor Jellinghaus, of Potsdam, gave his first course of Bible studies at the Allianzhaus. The numbers attending the Conference increased, and were addressed, amongst others, by the late Mr. Arnold, General Secretary of the Evangelical Alliance. In 1896, 1897, 1898, the Conference was enlarged in a marked degree, and great help was given through Drs. Baedeker and Gritton and the Rev. F. B. Meyer, all of the Alliance Council in London, and by the Revs. Hudson Taylor, C. G. Moore, and Pastor Stockmayer. In the last-mentioned year the new Preaching Hall was commenced in faith, and the money flowed in accordingly. From the time of her definite consecration to God's service Fraülein von Weling lived by faith, and God ever honoured her trust in Him. In 1899 some 1,200 people, principally members of the Evangelical Alliance, came from England, Russia, France, Germany, Saxony, Italy, Norway, Sweden, Denmark, and all places round. All were most hospitably lodged free of cost, some in the Alliance buildings, others in lodgings hired for them in the hotels and houses hard by. Long sheds were specially erected among the flowers on the Greifenstein Hill, where three and four times a day the whole number sat down for meals provided in faith by the Fraülein. It always is the case that where work is done in faith for God's glory, God never fails the one who trusts in Him. Thus it was ever with our sister. She rolled all her burdens on the Lord, and He daily bore them for her. Every need was met as it became due, and she was ever at work and yet ever at rest. The portrait here published of the Fraulein, with Dr. Baedeker and Mr. Meyer, is a remarkably true likeness of each, and forms the centre of a group taken at the 1899 Conference. Her face was always bright and full of peace. She combined in herself a childlike faith, a man-like strength of purpose, and a gentle sweetness and grace most womanly. From the time of her conversion she abandoned her life to God's service, not seeking to spare herself in any matter. Doubtless she shortened her life by overwork. Her last serious illness commenced in February, 1900, and on the 26th of March the same dear orphans carried for the last time their mother from the study where she had been working for them up to the bedroom in which she died.

The last few weeks were spent still in work. She dictated many letters, and gave all directions preparing for the end. She wrote out with her own hand the details of the funeral service, choosing the hymns to be sung and the passages of Scripture to be read. One evening two days before she fell asleep she said to her children, "I would like to stay with you to care for you, but it is not the will of God, and I am always ready to go to Him, and what He wills I wish to do." Later on she said, "In heaven I shall no longer suffer pain from a diseased heart. I shall sit at Jesus' feet, and hear His words, and serve Him perfectly. It will be glorious, my children, when we all meet there." She told them also that after she had gone they were daily to live even nearer to God. The sun rose early on the morning of Monday, May 21st—a bright May dawn. She was very weary, and had remained silent for some time. Her work on earth was over, and she opened her lips and made her last petition, "Oh! that I might be taken home NOW." It was as this prayer was uttered that those present suddenly saw all the weary look pass from her. An expression of unspeakable peace and joy and gladness came upon her face, and in that joy she fell asleep. "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

He takes them when He thinks it best
For them to come to Him and take their Rest.

The Editor gratefully records his indebtedness to the Countess Elizabeth Grœben and to the Fraülein von Bunsen for kindly supplying material facts.

A TESTIMONY

BY THE REV. F. B. MEYER, B.A.

WORDS fail to depict my deep sorrow at the tidings of the home-going of my friend Fraülein von Weling. Again and again we have visited the Blankenburg Convention; and Mrs. Meyer and myself have also had the unspeakable pleasure of entertaining her in our Church and home. It is almost impossible to realise that her strong, versatile, warm-hearted, consecrated spirit has passed away from this world to the presence of Christ. Of all whom we knew in Germany, it seemed as if she had been summoned to a unique work from which she could be ill-spared. There was first her charge of orphan children who had grown up around her, and accounted her as mother —lads of different nationalities, from the Englishman to the Indian, from the German to the Swiss—a family of ten noble lads and three girls, of whom she was justly proud. How my heart goes out towards these dear young lives! how gladly would I be their guardian if only my hands were free! It has been a great pleasure to put one of them at Northfield in Mr. Moody's Seminary, and I do hope to care for him. Perhaps God will raise up friends who may adopt and care for the other children, for the sake of Christ and of her that is gone.

To know Fraülein von Weling it was really necessary to meet her at that annual Alliance Conference; it was simply a marvel of arrangement. Last year I think she must have fed as many as eight hundred persons each day, and every single point in the arrangement of the food, the tables, the grouping of the guests, passed beneath her own attention. The care with which we were all supplied with well-cooked food was surprising. All the hotels and bedrooms in Blankenburg were engaged in her name; she arranged for the accommodation of every visitor, and the noticeable feature was that there was no charge or appeal for funds —nothing but a little box placed near the door, in which those who desired placed their gifts. She told me that the amounts always tallied with her accounts, that God provided for her need; but the whole of this commissariat department was a standing wonder to those of us who knew the responsibility, the amount of attention to detail, which it involved.

From all this she would turn to the

spiritual exercises of the Conference, would enter into every meeting with as much fervour as though she had nothing else to think about; and, speaking for myself, her presence as an interpreter was of the utmost assistance. She had such a perfect mastery of English and German, such rapidity of thought, such facility of expression, that one was certain that one's thoughts were being conveyed to the hearers in the best possible language, and that they were receiving even added force by their reiteration through her fervent spirit. At night, when all was done, she would come into my room and converse about the deepest matters in Christian life, with that restfulness of mind and heart that indicated how absolutely she had left all her burden with God.

Her tenderness for her boys and girls was very beautiful. Whatever else was engaging her mind, she had always got a place for them, especially the little Indian children, who had a very warm place in her motherly soul. This combination of the spiritual and practical, the motherly and the woman of affairs, is unusual and remarkable.

Next to her love for the children was her desire to give Germany a knowledge of that spiritual-life teaching specially connected with the Keswick platform in England. Having received incalculable benefit from it for herself, she longed to communicate the doctrine and experience of the Inner Life to others; and by the Alliance Conferences and the literature that emanated from her pen she has probably done more than any one in this generation to bring it under the notice of the religious thinkers of Germany.

By faith and love and hope we follow her into that other life where her Lord has already welcomed her, and rejoice to know that she is made most blessed for ever in the light of His countenance. F. B. MEYER.

A very sympathetic and interesting tribute from the pen of Dr. Gritton appeared in *The Christian* of May 31st. Many other tributes from various pens appeared in other papers.

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[*We have hitherto inserted no advertisements of patent medicines, but the editor having had personal knowledge of the cure through this V.D.O. of one of his own friends (an eminent evangelist in Australia) is glad to insert this.*—ED. *E.A.Q.*]

THE REFORM MOVEMENT IN CHINA.

By a Friend of China.

WHO are the Chinese Reformers? What kind of reform do they wish—political, social, moral, or religious? Are they worthy of the sympathy and support of the Christian Church? Are they Christians? These are questions which many good men are asking just now. It is not surprising, for China seems at last to be thrown into the melting-pot, and whether she is to be hereafter a nation at all seems to depend very largely upon her possessing a body of intelligent and reforming statesmen to whom, with some degree of confidence, may be intrusted the destinies of her teeming millions.

The answer to the above questions is, that there are various groups of Reformers in China, as in all countries, and that not a few of one of these groups have applied for Christian baptism, while others are earnest inquirers into the Christian faith.

One group makes Confucius their rallying cry; and the leader of this group is Kang-Yeŭ-Wei, the Modern Sage, who has published the writings of the old master with a new commentary. One who saw Kang in 1895 wrote from Peking: "I have seen many interesting men among the Hanlins and Censors and the officials of Peking during the last month, but none of them interested me so much as Kang-Yeŭ-Wei, a native of Canton." One thing about him of interest is, that he *was* a Conservative, but coming down to Hong Kong a few years ago, on his way to Peking for his degrees, he was much struck with the houses, streets, and the general order of the place, and soon got convinced that the so-called barbarians were not barbarians after all, but highly civilised and gentlefolk, with whom it was a pleasure to have intercourse. Coming on to Shanghai, he got convinced more and more that there was a civilisation outside of China higher than its own. When he reached Peking, and saw the state of the capital [see "Intimate China," by Mrs. A. Little] he became disgusted, for the celestial city was far behind these ports. Then he began to study translations of Western literature, and now he is one of the leading radical reformers! Nor is this all. He has founded a new school of thinkers in China, who interpret the Chinese classics in a new and more scientific manner. He has already published several of his works; and he has about two hundred followers in the Province of Canton, and many more throughout the other provinces. Pray for him and for his followers, for they desire to establish the reforms of China on a moral foundation and on God, the great "Father of all." A few days later the same correspondent writes: "This week, two days have been occupied in reading a memorial to the Throne signed by 1,300 of the Kŭ Yin of China, drawn up by the Chinese modern sage, Kang-Yeŭ-Wei, who called on me two weeks ago. There I was astonished to find almost all the various suggestions I have made in the scheme of reform asked of me by Wêng Tung Hó, the Emperor's tutor and actual Prime Minister. In Kang's memorial these suggestions were condensed into a marvellously small compass. However, that memorial lacks *catholicity*. It is national and local, not international and universal."

We all know how Kang afterwards became one of the Emperor's advisers, recommended by advanced officials in response to an edict from the Throne that viceroys and governors, &c., should recommend all competent men to help him with his reform schemes. All the world also knows how the dark hand of the Empress Dowager cut short the carrying out of these schemes, and how Kang, in flying for his life, was only saved through the help of the British. Kang has been round the world since then, hiding

in various places, as there is a heavy price on his head. He is as busy as ever bringing out fresh publications, which show his fatherland and his countrymen are very dear to him, and that he still hopes China may be one of the foremost countries of the world. It is a matter of regret that Kang can read and write no other language than his own, for a wide field of knowledge is thus unexplored by him. Let God's people not forget to pray that this young sage who has such a power of inspiring his fellow-countrymen to higher things, may himself be inspired to follow Him who is Wisdom, and Truth, and Life.

A second group of Reformers are the Socialists, many of whom belong to secret societies, and who seek to upset the Manchu dynasty. Some of the leaders of these revolutionaries have been shown the error of their way by the missionaries, and by the publications of the Christian Literature Society, and they are now patient reformers.

A third group is the most interesting of all. As in Europe, so in China, there were Reformers before the Reformation, and to them all honour is due. Every faithful missionary, every consistent convert has been an object lesson to the Chinese of the power of Christianity to raise to a higher level; and Mission Schools, Bible Societies, Tract Societies, and Medical Missions, Educational and Literary Societies had been slowly but none the less effectually sapping the defences of Chinese self-sufficiency and exclusiveness. It goes without saying that, but for these influences, the great Reform Movement of 1895–8 would not have been so widespread. Among the first Reformers there was Yung Wing, a noble result of Mission-school work, who urged the Chinese Government to send at least one hundred students to study on Western lines in America. After much delay the Government yielded, and in 1872 one hundred young men were sent under Yung Wing's care. Unfortunately, after only three years' study they were recalled, as the Chinese ambassador in Washington reported that the students were all becoming Americanised—were neglecting their Chinese.

At the head of the present-day Reformers stands the youthful Kuang-Hsü, ruler of 400,000,000 people—a quarter of the human race. Brought up amid all the evil influences of an Oriental Court, it is little wonder that he has not a strong constitution. The marvel is that after such an upbringing Kuang-Hsü sought so earnestly to do justice to his subjects as soon as he got the light. Among the presents the Empress Dowager received on her 60th birthday in 1894 was a very beautifully bound translation of the New Testament from all the Christian women, native and foreign, in China. What has become an instrument of greater condemnation to the modern Jezebel, proved to be the instrument of life to the young Emperor. Having lately signed the humiliating Treaty of Shimonoseki insisted on by Japan, Kuang-Hsü's quick eye chose out the silver-covered book on which was inscribed "The New Treaty," and which was presented to his aunt immediately after the gift from Queen Victoria. Greedily he scanned the pages of his new book, and finding it told the story of the "Supreme Being" visiting this earth and ratifying a treaty with His life's blood, Kuang-Hsü at once sent for a copy of this book for himself. Studying the prize carefully, he found discrepancies in the copy he had bought, and marking these with his own hand he sent for the same edition as had been presented to his aunt. This was not to be had in Peking, but he got a copy afterwards. It is said—with what foundation of truth we know not—that he has performed no idolatrous rite for more than a year, and that, on the contrary, he has some kind of Christian service in his palace every Sunday.

The humiliating defeat by Japan in 1894 roused in Kuang-Hsü the determination to discover the best means of raising his empire to the highest level in his power. He devoured the most suitable translations within

his reach. "The History of the Nineteenth Century" (with its splendid chapter on Missions), written by a Christian Scotchman and translated by Rev. Timothy Richard, was carefully studied by this young Oriental along with his tutor, Weng Tung Ho, and by one hundred of the leading officials in Peking. By this book it was clearly seen that only the nations who fear God and obey His laws can prosper, and that Christ's Gospel and all its wide range of attendant blessings is the only powerful lever to raise the human race. Obedient to the dictates of his conscience and warmly supported by Weng Tung Ho, and with the sympathy of other high officials who, like Weng Tung Ho, had been won over from proud Conservatism, Kuang-Hsü issued edict after edict in the line of reform, any one of which would have entitled him to fame.

A nation that lives under a despotic Government, and particularly a nation that believes it is the one specially favoured of Heaven and that its Emperor is appointed by Heaven—such a nation will accept the will of its Emperor without dreaming of protest. When two-thirds of that nation are agriculturists or merchants who say politics is none of their business, and who, moreover, are impoverished through the corruption and rapacity of the ruling classes, it can readily be believed that edicts, which, if carried out, would greatly have lessened their burdens, were welcomed from the "Son of Heaven," as the Emperor is called.

But all this general rejoicing was short-lived, for the carrying out of the general reform would have entailed the cashiering of many of the old Manchus, who held the highest offices of the State. They were ignorant, and complained to the Empress Dowager, who holds in her own hands the right to nominate all the higher civil and military officials. This astute lady soon discovered a plot to dethrone herself, and she lost no time in using her prerogative, by using the Great Seal to reverse all these grand edicts. On September 22, 1898, within twenty-four hours, the young Emperor was a prisoner, and fourteen of his trusted personal attendants were beheaded. On September 28th six of the leading Reformers were executed before their trial was half over, and many more were banished or imprisoned for life. Kang-Yeŏ-Wei and a few others escaped.

Among the six beheaded was T'an Tze-tung, son of the Governor of Hupeh, who has since been degraded because of the part his son took in the Reform movement. A step-mother and a brother of T'an had been members of the Christian Church for about a year. T'an was a Christian in all but name. In the new edition (February, 1898) of "Tracts for the Times"—a collection of documents on all State questions, and studied by all the ruling classes—T'an's essays emphasise the fact that the Christian doctrine of the immortality of the soul, depending as it does on communion with God, is of vast importance in the construction of character. T'an might have escaped, but chose rather to die for his country. "Greater love hath no man than this, that a man lay down his life for his friends" (John xv. 13). He warned those who carried on the mock trial that for every head taken off a thousand would rise to carry on the good work.

Among those who escaped to Japan is Liang Chi Chao. He acted as amanuensis for the now historic Missionary Memorial drawn up by the Rev. Timothy Richard, and signed by all the leading missionaries in China. "Liang has been a Christian at heart for about three years. He has delayed entering the Church in order to have more influence to draw others with him to make open profession, when the principles of the Christian religion should be better known." The Chinese can never forget that it was so-called Christian England that forced upon them at the point of the bayonet what is commonly called, to the deep distress of God's people, the "Jesus opium." It cannot, therefore, be wondered at that the "Jesus doctrine" is regarded with suspicion when

first presented. The Roman Catholic doctrine of Transubstantiation is regarded in the light of nothing short of cannibalism in a land composed largely of Buddhists and vegetarians. There must be "precept upon precept; line upon line; here a little and there a little."

The prophecy of T'an that a thousand would rise to carry on the good work in place of the six martyred at Peking in September, 1898, has been more than fulfilled. For, in spite of the Reign of Terror, thousands upon thousands have sought to discover the secret which gave T'an and his companions such calmness and assurance in death. Dr. Griffith John writes home that his longings of many years are fulfilled. In his journey through Hunan last year, officials vied in their attentions to the missionaries, thousands everywhere listened respectfully to preaching of the gospel, hundreds of converts applied for baptism! All this in what a few years ago was the most bitterly anti-foreign province in China! Again, travelling through the Province of Kiang-si last autumn, Mrs. Archibald Little, Organising Secretary of one of the Anti-footbinding Societies, describes the wonderful changes there: temples turned into Christian churches, colleges crowded with happy students learning from Western books; chapels built at the expense of the native Christians, not a few of these Church members belonging to the *literati*; many women and girls with unbound feet. She exclaims, "What wondrous things hath God wrought!" Who have been God's instruments in this great work? No doubt the past years of sowing in tears have been the principal cause of so abundant a harvest; but what is the secret of its sudden appearance? It is largely due to the secret influence of two men who were enlightened through the study of the books of the Christian Literature Society in 1894–6. One was the Literary Chancellor of the Province of Hunan, the other was tutor to the ladies of the Imperial Palace. Both were degraded for life by the Empress Dowager because of their sympathy with the Emperor's reforms. Both were banished to their native cities to remain there under surveillance. At the risk of their lives they have used all their influence on the side of the missionaries. The former official died of pneumonia in November, 1899, but when the history of the Reform Movement will be written, the name of Kiang-Piao will ever be held up among the noblest of the noble band! The latter is still a blessing to all around him, and has been the means of many *literati* joining the Church.

In Shanghai several of the Reformers have met every Sunday for more than a year in a private house, for the study of God's Word and for prayer. One of these, on learning of the love of Jesus, travelled several hundred miles to tell his friends, and they too have since been baptized and are winning others.

Let us not expect from the leaders of reform in China what we would not expect from ourselves, if we were in the same position. They are feeling their way "in painful steps and slow" out of a horror of great darkness. It may be that they have not attained to the full liberty of Jesus Christ, but these notes will have been written in vain if they do not arouse a confident hope that in God's own time these noble sons of China will be led to the true Light.

REQUESTS FOR PRAYER.

We most earnestly entreat the effectual fervent prayer of all true children of God for the blessing of the Holy Spirit in His might on behalf of—

1. The Gospel Work at the Paris Exhibition.
2. The movement to confirm and comfort the Stundists, and to strengthen and guide our missionary as he travels amongst them.
3. The Invitations just posted for the next Week of Prayer.
4. The London Council and the secretariat.
5. The other Secretaries and the Branches, that each and all with this magazine may be used for the spread of the Gospel and for the glory of God (*Rom.* xv. 30).
6. That the chastisements of War and Famine and Plague may be removed, and the many sufferers comforted.
7. That safe-keeping, and all strength and boldness, and all grace may be granted to the Missionaries and Native Christians in China, and that God may overrule all things for the extension of His Kingdom and for His own glory.

CONVENTIONS IN GERMANY.

By Count Bernstorff.

THE present age is an age of conferences. People of all occupations and interests have their congresses or assemblies. The travelling facilities of modern times are an invitation for men of common interests to discuss verbally the subjects they have at heart. Medical men, scientific scholars, people of the same trade, and politicians meet in congress. It is natural, therefore, that the religious interests, which after all form the strongest bonds between men, should also bring people together—the more so as nowhere else personal contact and intercourse is so important. The beginning of these conferences lie as far back as 1848, when at the "Church Diet"—this name, which sounds so official, only designated a voluntary gathering of people interested in the Church—Dr. Wichern called the Christians to practical co-operation against the increasing evils among nominal Christians. These Church Diets have ceased to be, but the "Congresses for Home Missions," which were originally combined with them, still take place every two years and afford a great opportunity for exchanging experiences in the different works of home missions. The annual meetings of the Gustavus Adolphus Society, which drew the attention to the wants of Protestants in Roman Catholic countries, are among the best attended. They gained new interest by the Protestant movement in Austria. It is now almost difficult to keep a full list of all the gatherings. Let me shortly quote the great meetings of the "Evangelical Society for the Protection of the National Protestant Interests"—the Sunday School Conventions (every three years) the National Conference of the Young Men's Christian Association (every five years). Besides this the larger cities have generally a "festwoche"—a week of festivals, combined with a pastoral conference, when the different societies hold their anniversary meetings. The most celebrated of these is the "Wupperthaler Festwoche," when large crowds gather to the cities of Elberfeld and Barmen in the valley of the river Wupper. The name of *Pastoral* Conferences is still maintained in several places, although the time is over when they were exclusively intended for clergymen or visited by them. In the year 1864 the writer of these lines took part at such a conference, and a brother layman excused himself for asking to be allowed to speak—the writer was at the time much displeased at this "excuse," but he can happily say that this would no more happen to-day. I need not mention here the great Roman Catholic Gatherings and the Social Congresses, which both bear a political character. One of the conferences which has perhaps had the greatest influence on the development of religious life during the last twelve years is the "Gnadau Conference," called so from the small Moravian village near Magdeburg. In the Whitsun-week of the year 1888 one hundred and fifteen men from different, or rather from all parts of Germany, met there, under the presidency of the late Baron Vertzen, of Hamburg—twenty-five being clergymen, the rest laymen—to gather under the flag of aggressive Evangelistic Christianity within the national Churches. The Gnadau Conference is not an Alliance Conference. Though its members all stand on a large evangelical basis, they think it necessary that our national Churches, to which the vast majority of the population belongs, should be gained for the cause of evangelisation. This is more difficult—almost impossible—when the evangelists meet with the suspicion that they wish to draw people out of their Churches. The Gnadau Conference met

again June 5th to 7th of this year—it then numbered about five hundred people, and the old spirit of evangelism was powerfully felt. One always feels there how the different people at work in all parts of the country are one at heart. The reports given from all larger and smaller spheres of work stir the hearts of the workers. Those who stand on solitary outposts are newly strengthened by what they hear about the Lord's doings in other places. The Gnadau Conference is not a conference for the deepening of spiritual life—though this object is certainly also attained. Those who attend are chiefly, if not exclusively, workers, and look at this Conference as the headquarters of their organisation. Great impulses have already gone out from these conferences, and it is refreshing to hear how many more doors are constantly being opened by the Lord for evangelistic enterprises. The Gnadau Conference has given the impulse to a number of similar conferences, which, however, have more of a provincial character. I mention the conferences at Hamburg, Cassel, Nakel, as the largest ones, but there are a number of smaller ones. Last, but not least, the official conferences of the Evangelical Alliance should be mentioned. The West German branch holds an Annual Conference, which lasts two days and is practically intended for the deepening of spiritual life. It meets at different places. The South German branch has also started a regular Annual Conference. The National Conference for the whole of Germany takes place every two years. The first was held (1895) in Berlin, the second (1896) at Cassel, the third (1898) at Essen, the fourth in May, 1900, at Heidelberg. In the two last cases the conference also bore distinctly the character of one intended for the increase of spiritual life. The different addresses were all grouped round the beautiful 13th chapter of Paul's First Epistle to the Corinthians. A spirit of prayer was felt, not only at the meeting distinctly reserved for that object in the mornings, but also several times at the close of the afternoon session. All these conferences are on one side, a proof that true religious life has increased in Germany, on the other a means of bringing new blessing to those who attend and to the towns where they are held. We were very grateful for the visit of Dr. Gritton, who represented the British Council of the Alliance at Heidelberg, and much pleased that he could take home the invitation for the International Conference of the Alliance to be held at Frankfort in 1902.

THE LONDON COUNCIL AND THE BRANCHES.

The London Council.

A MEETING was held at the office of the Evangelical Alliance, 7, Adam Street, on Friday, May 8th, in order to ascertain the wisdom of an appeal to the Foreign Office by the Evangelical Alliance on behalf of the persecuted Reformers of China. The Rev. Dr. Gritton presided. There were present representatives of the Presbyterian, China Inland, London Missionary Society, and Church Missionary Society Missions, also Mr. Edward Moon, M.P., and the secretaries of the Evangelical Alliance. After Mr. Sadler had stated his views and the subject had been generally discussed by those present, it was felt that: (1) It had not yet been shown that there was any direct connection whatever between the Reform Movement of China and Christianity. (2) That the movement appears at present to be entirely political, and is therefore not one in which a distinctly religious society like the Evangelical Alliance can intervene, except by special calls to prayer. (3) It was agreed to request the Evangelical Alliance to send out with the papers connected with the Week of Universal Prayer for 1901 a special appeal for prayer for China.

Two important Conferences have been held with regard to the work in Russia, and a new missionary has been employed at a yearly salary to travel continually from place to place comforting and strengthening our persecuted brethren, and relieving their necessities.

The May Conversazione was held at the Exeter Hall, on May 8th. Mr. Sam. Smith, M.P., presided, and the speakers were Dr. Baedeker, the Rev. H. B. Macartney, M.A., and Pastor Rohrback of Berlin. The Hall was well filled, and the meeting in every way successful and spiritually helpful. The General Secretary was sent to Blankenburg expressly in order to represent the Council at the funeral of the late beloved and lamented secretary, Fraülein Anna von Weling, whose memorial appears in this issue. A

most important Conference of the Evangelical Alliance has been held in Heidelberg. Dr. Gritton kindly represented the London Council, and gave five addresses; and at the close a resolution was passed inviting the London Council to hold the next International Conference in September, 1902, in Frankfort-à-Main. The Council have accepted this invitation and preparations are now being made.

Irish Branch.

Our secretary in Dublin writes: "Since the last issue of the EVANGELICAL ALLIANCE QUARTERLY the Irish people have had the great pleasure of receiving a visit from their beloved Queen, after the long absence of thirty-eight years. While such a prolonged absence is undoubtedly, from many points of view, to be regretted, the spectacle of their aged sovereign undertaking the fatigues of such a journey with all the responsibilities which it entailed, stirred to its depths the chivalry of the Irish heart, and we venture to say that throughout her long reign and in no part of her dominions has her Majesty received a more cordial and sustained welcome. We are glad to learn that her Majesty enjoyed her visit and was benefited by the change. The Dublin Council, on behalf of the Irish Branch of the Alliance, had much pleasure in presenting a handsomely illuminated address to her Majesty, which was graciously received. The Christian people of Ireland have been deeply stirred by the reports of the terrible famine prevailing in India. Early in the year a relief fund was opened by the Council, and in a short time about £250 was received and sent forward. But as the distress increased it was felt that an effort should be made on a larger scale. A requisition was accordingly drawn up, largely and influentially signed, and presented to the Lord Mayor of Dublin, requesting him to convene a public meeting of the citizens to aid in the work of relief. His Lordship most cordially consented, and accordingly a public meeting was held in the Mansion House on May 25th, at which the Lord Mayor presided, and the Protestant Archbishop, Dr. Peacocke; Sir Frederick Falkiner, Recorder of Dublin; Rev. J. Denham Osborne, M.A.; Sir Joseph Downes, High Sheriff; the Very Rev. Canon Tricker, P.P.; Sir Malcolm Inglis, President of the Chamber of Commerce; the Dean of the Chapel Royal; Mr. E. P. Culverwell, F.T.C.D.; Mr. William Fry, and others took part in the proceedings. Over £700 were subscribed at the meeting, and the fund has since been increasing rapidly. An interesting *réunion* was held in May in the library of the Christian Union Buildings, at which an address was presented to the esteemed rector of the parish, the Rev. W. J. Clarke, D.D., by his brethren and fellow-workers of all the Evangelical Churches of the district on his promotion to the important charge of Zion Church, Rathgar. Throughout his ministry of ten years in the parish he co-operated most cordially with his brethren in every movement for the advancement of Christ's kingdom, and the *réunion* referred to was a very pleasant function. The Report of the Irish Branch of the Alliance has been published. It is a record of quiet and steady progress, and it is gratifying to note that after meeting all expenses and sending a donation to help the central organisation in its world-wide work a small balance remains on the right side."

Turkey.

Our Secretary in Constantinople writes: "Constantinople, besides being the centre of the Mohammedan religion, is also the seat of the Patriarchs of the Greek and Armenian Churches and of the Vicar Apostolic of the Roman Church in the Ottoman Empire. Protestantism is represented by British and American clergymen and missionaries. The Church of England has the Embassy Chapel, Pera; the Embassy Chapel, Therapia; Christ Church (Crimean Memorial), Pera; and All Saints, Moda (near ancient Chalcedon). The Union Church, Pera, is in charge of a minister of the Free Church of Scotland. The Church of England and the Church of Scotland conduct missionary work among the Spanish-speaking Jews of Hasskeni—descendants of the exiles from Spain. The Free Church of Scotland conducts missionary work among the German- (Yiddish) speaking Jews of Galata. The British and Foreign Bible Society have an office in Pera and colporteurs working throughout the city. The Bible House, Stamboul, is the centre of the American work. There are the offices of the American Bible Society, which also has colporteurs working in the city; the offices and printing works for the various missionary publications, the office of the Mission Treasurer, and the office of the Vekil (civil representative and head) of the Protestant native community. Sunday services are held in the Bible House Chapel, at Pera, Gedik Pasha, Koom Kapu, Hasskeni, Scutari, Boyajikeni, and Roumeli Hissar, in Turkish, Armenian, and Greek, as required, by American missionaries and their helpers. The aggregate Sunday audience is about 800. The native Protestants have no church building of their own in the city. Robert College, on the Bosphorus, gives a Christian education to young men from Turkey, Bulgaria, and Greece, and has sent out over 350 graduates, many of whom hold positions of responsibility and dignity. The American College for Girls, at Scutari, has sent out over 130 graduates, and is doing a great work for the Christian women of the East. The local branch of the Evangelical Alliance has been for some time seeking to adjust the relations of the various missionary societies interested with the Protestant community in Turkey. Some success has attended its efforts, which were pressingly required for the adjustment of that matter. It also arranges monthly devotional meetings alternately in Pera and Stamboul, and keeps in touch with the varied Christian work that is carried on in the city."

Paris.

The President of our French-speaking Branch in Paris writes: "It is no easy task to give in a few lines, or even in a few pages, a condensed outline of the actual gospel-work in France. The 'Dreyfus' affair has acted as a dissolvent of old parties, and brought together in an unexpected way—it may be only for a time—Catholic, Protestant, and Socialistic elements, much surprised to find themselves on the same platform. For many 'well-thinking' people it seemed that the national honour was at stake, and required them to take, once for all, the position of defence against the common foe of army military organisation and national glory and hope; and for the representation of the Ultramontane party the opportunity of unfolding the national tricolour flag, and to prevent it being attacked by the combined forces of Anarchists, Protestants, and Freemasons, was a too welcome chance not to be used to the uttermost. The misled patriots the fantastic defenders of the past glory, the passionate or systematic essayists and newspaper writers were also too happy to have found a means of renewing their old 'war-cry.' Away with the strangers' religion, away with the Prussian, English, and Génoese creed, and with the Huguenot stiffness and intolerance! But the old Italian proverb, 'Lie is short-legged,' seems to verify itself. When the gospel-boat arrived at Villeneuve, near Sens, the popular paper, the *Cross*, and the local priest, had sent preventive notices into the whole country, and made by this apparently prudent measure a great *réclame*, so that the boat was full to overflowing. At Martignac, in the Dordogne, the priest had invited the mayor, sheriffs, &c., to the solemn mass to be sung for the benefit of the soul of the late President, Felix Faure, but they left the prepared seats and chairs empty and went to the Evangelical meeting. Pastor Robert, of Pons, who is a devout and active worker, has no less than thirty out-stations, and after two years he is obliged to have two or three fellow-workers. In the Corrèze Department Rev. Cremer, of the 'Société Evangélique,' distributed 40,000 portions of the Scriptures, and it happened that some soldiers of Bourbaki's Army, so well received by the Swiss in the terrible winter of 1871, had brought with them not only New Testaments and tracts, but also the deep impression of Protestant charity and goodness. This seed sprung up after twenty-five years, and was partly the origin of the beautiful movement of the 'Corrèze Department,' where Rev. Fallourd is preaching at Brive, M. Gaydon at Treignac, and Revs. Cresseil and Corbie at Madrange with great zeal and visible results."

Greece.

Our Secretary from Athens writes: "It is pleasant to come into relations with the Christians of other lands and know that they care for the spiritual well-being of our land. Especially is this true of the cordial and intelligent sympathy of the Evangelical Alliance, whose field is the world, and yet, from its undenominational character, it seems to come into direct individual relations with all who love the Lord and are trusting alone in His finished work. The Greek Evangelical Church gratefully recognises its indebtedness to your Society, not only for moral support in important crises, but for the generous material assistance afforded through its influence, especially in the construction of our places of worship. You will be glad to know that these are becoming more and more centres of religious influence extending far beyond the circle of those who publicly confess their adhesion to evangelical faith. It has always been our hope that the Church of our fathers may be brought back to the purity of its early faith, and though we cannot say that there is as yet any marked movement in the direction of abandonment of the errors that have crept in, there are certain very hopeful indications. Not only is there a great increase in the sales of Scriptures, but a frequent expression, even in the secular papers, of the deep need of a more living and practical Christianity in individual and public life."

Switzerland: Geneva.

The secretary of the Evangelical Alliance at Geneva writes: "The Evangelical Society maintains at Geneva a Theological College. It spreads the Gospel in France by means of twelve Evangelists and sixty-five colporteurs. In the summer it arranges meetings for the tourists of all countries in the Alpine stations of Switzerland and the Savoy. The seed thus scattered is carried away to the four winds of heaven, and into countries very diverse, so that we cannot ascertain the fruits which it surely brings forth. There are other societies also spreading the Gospel." [Details are given and we sincerely regret that want of space precludes publication.] Our secretary then details the very successful services in a very large Music Hall where 1,800 auditors of all classes gather to hear the Word. A number are drawn to hear who would not go to any place of worship, and express their preference for these services. A "Working Men's Circle" has also been founded, where the working men have a reading room to themselves and conferences on various subjects. By the success of these experiments, both the National Church and the Free Churches have been stirred up to attempt the same kind of Gospel Work.

Italy.

Our secretary in Angrogna writes: "The Week of Prayer of the Evangelical Alliance is kept in all the parishes of the Waldensian Valleys, as well as in the large field of our evangelisation in our fatherland from the Alps to Sicily. Many prayers are offered by many Christians, pastors and laymen as well. Great gatherings were held in our Churches and in the most central village schools, where we had crowded meetings. People came in spite of snow, ice, darkness, and bad mountain paths, and they pay a con-

tinued and sympathetic attention to the declaration of the Word of God. They listen willingly to the accounts which are given to them about the blessed work which is done by the Evangelical Alliance all over the world by the prayer-meetings of the first week of the year, by the international gatherings held now and then in big centres of Christianity, and by protection afforded to persecuted Christians."

Hamburg.

Our secretary in Hamburg writes: "The Evangelical work going on in Hamburg is carried on with some energy by Lutherans, Baptists, Methodists, &c. The work of the Evangelical Alliance consists in bringing all together and in holding evangelistic meetings once a week at the Hamburg Strangers' Rest and in holding larger meetings for deepening of spiritual life, as well as for evangelisation, in various churches and halls. The last meeting of this kind held by the Alliance Committee took place at Winterhude, a suburb of Hamburg. After a few opening remarks by the chairman, Rev. J. P. Aston (Presbyterian), the meeting was addressed by the Rev. Coerper (Lutheran) and Rev. Kickstal (Baptist), and members of different denominations had an opportunity of getting better acquainted with each other and of learning to appreciate each other's good qualities. Afterwards an address was given by the Rev. Matthias (Methodist). The necessity both of conversion and of the deepening of spiritual life were much insisted on throughout."

NEW BOOKS.

The Progress of Doctrine in the New Testament. The Bampton Lectures, by Thomas Dehany Bernard, M.A., fifth edition, 5s., MACMILLAN & Co. This new edition will be welcomed by many. Mr. Bernard's lectures delivered at Oxford in 1864 have long been famous. It would be difficult to find anywhere a more lucid exposition of the great Christian truths treated with special relation to their growth and development from the very foundation of the Atoning Sacrifice of our Lord to the glorious climax—"*Christ in you—the hope of glory.*"

Ephesian Studies, by Handley C. G. Moule, D.D., 5s., HODDER & STOUGHTON. All that comes from Dr. Moule's pen is spiritual and impressive. Those who have read the former volumes of exposition on the Epistles to the Romans and Colossians will come to this book expecting spiritual help and refreshment, and will not be disappointed. The chapters on the Church—the Body of Christ, and on the practical results of mercy and spiritual blessing in the daily life, are full of power. Like all the publications of this firm, the type, paper, and binding are excellent.

The Christian Race and other Sermons, by the Right Rev. J. C. Ryle, D.D., Lord Bishop of Liverpool, 7s. 6d., HODDER & STOUGHTON. The names of Charles Haddon Spurgeon and of Bishop Ryle, for many years contemporary, may well be linked together, for the late Bishop, in a great measure, did for the Church of England what Spurgeon did for the other Churches. The volume of sermons now published deal with such subjects as "The New Birth," "Saving Faith," "The Second Advent," "The Blood of the Lamb." In every sermon there is the direct personal application of the Gospel and the claim for personal acceptance of the Son of God. The Bishop's style is strong, simple, direct; it lacks variety and illustration.

The Temple Encyclopædic Primers, each 1s. net., J. M. DENT & Co., comprise a series of volumes of condensed information on various important subjects. In each case the primers are written by those who are leading authorities both in England and abroad. We are able to speak in special terms of praise of *The History of South Africa*, by Basil Worsfold; *The Civilisation of India*, by Romesh C. Dutt, M.A.; and the primer on *Roman History*, by Dr. Julius Kock. These are neat volumes in brown cloth, and are well illustrated.

Thomas Atkins, by the author of *How to be Happy Though Married*, 6s., FISHER UNWIN. This book has evidently been written hurriedly, and is distinctly disappointing for this reason. The life of a private in the ranks would prove an interesting subject if dealt with in a better manner.

The Genius of Protestantism, by the Rev. R. McCheyne Edgar, M.A., D.D., 6s., OLIPHANT, ANDERSON, & FERRIER. This is a most useful work, a book for the times, specially needed and deserving special

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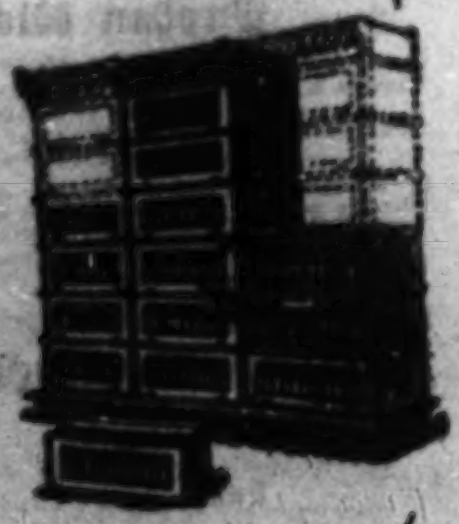

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commendation. The learned author has for the past fifteen years at Trinity College, Dublin, lectured on the Reformation and the Protestant Movement; and has learnt the secret of dealing with his subject matter in a fresh and entertaining and forcible manner. His arguments as to "Protestantism and Baptismal Regeneration" are irresistible. His chapter on "The Priesthood of all Believers" is full of inspiration, and that on "Protestantism and Transubstantiation" is a full and timely reply to the recent resolution of the English Church Union as to the Sacrament of the Lord's Supper. We expect for this volume a wide circulation and great influence.

Thomas Guthrie, by Oliphant Smeaton, 1s. 6d. "Famous Scots" Series, OLIPHANT, ANDERSON, & FERRIER. Dying of cardiac disease caused by the zeal and energy of his public preaching, Dr. Thomas Guthrie has left behind him a name revered and loved. Twenty years before his death in 1847, the physician, Sir Andrew Clark, only allowed him to resume his preaching on the understanding that he would abstain from much effort or strain, but, as the biographer here records, it would have been as useful to enforce restraint on a tornado or hurricane. One of the great Christian works accomplished by Dr. Chalmers, in conjunction with such men as Drs. Guthrie, Candlish Binney, Cox, the Rev. Angell James, and others, was the founding in 1846 of the Evangelical Alliance. He took the deepest interest in the Alliance from the first, and aimed ever to bring all members of the body of Christ together into closer union.

Joan of the Sword Hand, by S. R. Crockett, 6s., WARD, LOCK & Co. Amid so much published in these days that is unwholesome and trivial, a story based upon the history of the Danish province of Curtland will prove an agreeable contrast. Mr. Crockett's style is marked by freshness and vigorous movement. The work is well illustrated and produced.

The New Penny Handbooks on *Cricket*, *Photography*, and *Cycling*, 1d., WARD, LOCK & Co., which comprise in a small compass, and at a marvellously low price, a compendium of information on all these subjects.

One Catholic Reformed Church in Ireland, by the Rev. F. Stuart Gardiner, 3d., EASON & SON, Dublin, is a well-reasoned and earnest appeal by the Moderator of the Presbyterian Synod in Dublin, strongly urging union of action between the Presbyterian and English and other Churches in Ireland in opposition to the superstitious delusions of the Roman Church.

Knotty Points Solved; a Guide to the Perplexed, 1s. per doz., DRUMMOND'S TRACT DEPÔT, Sterling, is a useful booklet, by Mrs. Snell, for distribution amongst Sacerdotalists and Roman Catholics—comparing their teachings with the actual words of Holy Scripture.

Printed list of contributions omitted for want of space, but will be posted on application.—ED.

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